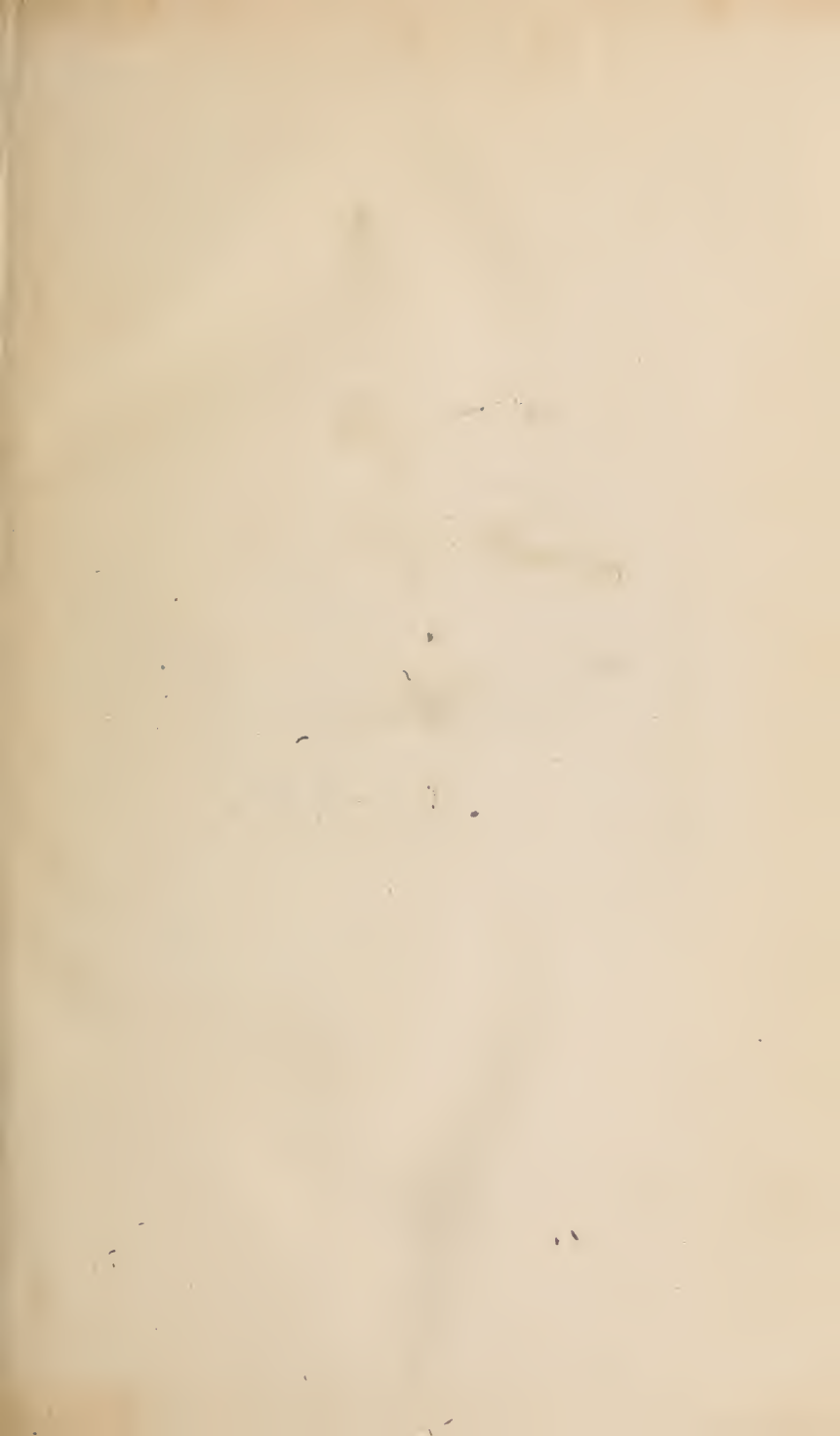


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[No. 8.

LIVINGSTONE'S ZAMBESI AND ITS TRIBUTARIES.

(CONTINUED FROM PAGE 200.)

LAKE NYASSA AND RIVER SHIRE.*

The Rovuma, a river some leagues to the north of the Zambesi, it was thought might afford an easier access to the district of the Nyassa than the Zambesi and the Shire, and conduct to a healthier region. Dr. Livingstone, accordingly entered the Rovuma in 1861, with the "Pioneer," which drawing nearly five feet of water, proved too deep for its continued navigation. The river was ascended for five days, when the water began to shallow, the navigation intricate and unsafe, and the expedition was obliged to return to avoid the risk of being cut off from communication with the sea. The valley of the Rovuma seems to resemble that of the Zambesi, but is on a smaller scale. The result of the exploration was that the river was found to be unfit for navigation during four months in the year, but like the Zambesi it might be available for commerce for the other eight months. This river possesses little interest in its lower course, where it is a mile wide and from five to six fathoms in depth. The natives asserted that the Rovuma issued from Lake Nyassa, but none had ascended the stream high enough to prove it. The hopes founded on the appearance of the mouth of the Rovuma, which is without a bar, were thus disappointed.

Drs. Livingstone and Kirk, with a party of natives, proceeded on foot to the Lake Shirwa, which they found to be a considerable body of bitter and brackish water, abounding in fish, crocodiles, and Hippopotami. This lake, surrounded by lofty mountains, has no outlet, although thirty miles in breadth and sixty in length. Its elevation above the sea was found to be about eighteen hundred

* Pronounced Shirrey.

feet. It is separated from the great Nyassa by a spit of land, over which it is probable that the surplus water of the Shirwa runs during floods.

The discovery of the great Lake Nyassa, September 16, 1859, would alone place Dr. Livingstone high in the rank of African explorers. The journey to the Nyassa was effected by an overland march of twenty days from the Shire. The southern end of the Nyassa extends to $14^{\circ} 25'$ South latitude. The stay made at the lake on the first visit of the travellers was short, as it was found to be in the very centre of a district which supplies the markets of the coast with slaves. A second visit to the lake was made in the following year. The length of the Nyassa was found to be two hundred miles and its breadth about fifty. It is liable to sudden and violent storms, in one of which the travellers were nearly shipwrecked. The difference of its level throughout the year is only three feet, although it receives the waters of five rivers on its Western side. The principal affluent is believed to be at its Northern extremity.

Never before in Africa had the travellers seen anything like the dense population on the shores of the Nyassa. Towards the Southern end there was observed an almost unbroken chain of villages, crowds assembled to gaze at the novel spectacle of a boat under sail, and whenever the party landed they were immediately surrounded by men, women, and children, all anxious to see the "chirombo," or wild animals, feed; the arrival of white men in one of the villages of the Nyassa exciting much the same kind of interest as that occasioned by the presence of the hippopotamus on the banks of the Thames or the Hudson. The people were, however, on the whole inoffensive, only lifting slyly the edges of the tent, as boys do the curtains of a travelling-menagerie at home, and exclaiming "chirombo! chirombo!" *i. e.* wild beasts fit to be eaten.

The care bestowed on the graves of the dead in the villages on the Nyassa indicates an amount of sentiment scarcely to be expected in regions so remote from civilization. The burying-grounds were found well arranged and protected; wide and neat paths were made through them, and grand old fig-trees threw their wide-spreading branches over the last resting place of the dead. The graves of the sexes were distinguished by the various implements or utensils which their occupants had used in their different employments during life; but they were all broken. A piece of fishing-net or a broken paddle told that a fisherman slept beneath. The graves of women were marked by the wooden mortar and heavy pestle used in pounding corn, or by the basket in which the meal is sifted, and all had placed over them, fractured calabashes and pots signifying that the need of daily food was at an end forever.

The manufacture of iron tools is the staple industry of the highlands of the Nyassa. Every village had its smelting-house, charcoal-burners, and blacksmiths, who made the bracelets and anklets

in general use. British iron is pronounced "rotten." Samples of hoes from the Nyassa district, have been pronounced in Birmingham, to be nearly equal to the best Swedish iron, and the metal was found to be of so high a quality that an Enfield rifle was made from it. In the village around the lakes Shirwa and Nyassa, and in other places, pottery is manufactured.

The most interesting portion of this narrative is the account of the explorations of the River Shire—the great Northern tributary of the Zambesi—its valley, and the region bordering on Lake Nyassa. The Shire is narrower than the Zambesi, but its channel is deeper, having for two hundred miles a depth at lowest water of nowhere less than five feet. Then occurs a long reach of rapids, where in a distance of forty miles the river falls 1200 feet; then for a hundred miles more to the lake navigation is unobstructed. The river drains an exceedingly fertile valley, and its banks and the shores of the lake were, on the first visit, crowded with a dense and industrious population. Maize, various species of millet, rice, yams, and sweet-potatoes were the staples of food. As a rule, the population was remarkably industrious. The land was cultivated entirely by the hoe; men, women and children sharing in the labor. The grinding of the corn seems to involve more labor than its cultivation. Cotton was found everywhere in quantities amply sufficient for clothing; this was woven in looms not ruder than those of India.

"The fertility of the soil has been amply proved by its productions. Indigo has been found growing wild over large tracts of country, and often attains the height of a man. The cotton collected from a great many districts of the country was found to be of very superior quality. Large spaces are so much impregnated with salt that an efflorescence of it appears all over the surface. In these spaces superior cotton flourishes with very little care. We saw some men who had been employed to take canoes down to the Coast sitting on the bank, on soil like this, cleaning and spinning the cotton. When we returned twelve months afterward the seeds thrown away had germinated, flourished, and yielded cotton wool, which, when sent to Manchester, was pronounced to be two-pence per pound better in quality than common New Orleans; and not only is the cotton produced of good quality, but it is persistent in the soil to an extent quite unknown in America. We have observed cotton-bushes yielding vigorously in parts where they had not only to struggle for existence against grass towering over their heads, but had for at least ten years to bear up against the fires which annually burned down them and the grass together. In fact, the region indicated is pre-eminently a *cotton-field*, crops never run any danger of being cut off by frost. The natives have paid a good deal of attention to the cultivation of the plant, and find that the best requires renewal only once in three years.

"We find that not only was the plant well known to the people of the interior, but that a variety not met with on either Coast was un-

der cultivation inland. Thus for instance, the Bazizulu, living near the Kafue, had a variety yielding cotton of very fine quality and long staple, which can only be described as of the Pernambuco kind: and at Sesheke the stem of a tree of this species had attained a diameter of eight inches, and was so tall that Dr. Kirk had to climb up it for specimens as one would go up an apple-tree. Two other varieties were found cultivated over large tracts of country. The indigenous kind had nearly been superseded by a very superior sort called foreign cotton. This had been introduced by the natives themselves; and the district included in the Shire Valley and shores adjacent to Lake Nyassa, in which it abounds, is about four hundred miles in length, and may confidently be stated as one of the finest cotton-fields in the world. Cotton already cultivated there is superior to common American, and nearly equal to Egyptian.

“In further illustration of the fertility of the soil, we found that those plants which require much care in the cultivation in other countries grow wild here as well as cotton. Tobacco, though a delicate plant, was frequently found growing self-sown. The Castor-oil plant was met with everywhere under similar circumstances. In some parts Indigo is known by the name of “occupier of deserted gardens,” from its habit of springing up wherever it has a chance. Sugar cane is not a self-planter, but it blossoms, and, when cultivated in rich loam, grows, without manure, as large as that which can only be reared by the help of guano in the Mauritius and Bourbon; and, from crystals at once appearing on the cut surfaces, seem to contain much sugar.

“In addition to these evidences of the richness of the soil, we have the face of the country in the low lands covered with gigantic grasses: they tower over men’s heads, and render hunting quite impossible. In fact, the only fault that can be found with the soil is over-luxuriance. On the islands in the Shire crops are raised continuously, without any regard to the season, and, by irrigation, wheat during the four colder months. Europeans can always secure one crop of European grain and two or three of maize annually. On the highlands the natural grasses are less luxuriant, but the average crop is as heavy as could be obtained from rich meadow-land in England. This self-sown pasturage, which extends over hundreds of miles of grassy valley and open woodland, is the best in Africa. This was shown by the cattle, which were left almost in a wild state, becoming so fat and lazy that bulls allowed the boys to play with them and to jump on their backs. We have seen cows feeding on grass alone become as heavy as prize beasts.

“It would not be fair, while giving the results of our inquiries, to keep out of view one serious drawback, which we believe is characteristic of every part of Central Africa. Periodical droughts must be expected. If a rainy zone exists under the equator, that is the only exception known. These droughts are always partial, but may prevail over areas of from one to three hundred miles in extent.

Our inquiries led us to believe that from 10° to 15° South they may be looked for once every ten or fifteen years, and from 15° to 20° South once in every five years. What the cause of them may be we cannot tell; but lack of vegetation cannot be assigned as any reason either for their occurrence, or greater frequency now than at any former period. The hills are covered with trees and grass to their summits. The valleys are often encumbered with profuse and rank vegetation; but suddenly, and without any warning, the years of plenty are succeeded by one in which there is neither earing nor harvest. A shower has fallen on one spot a mile square; there the grass has sprung up, but has died off again. The rest of the country is parched and burned; the grass of the preceding year, which may have escaped the annual fires, is discolored, and crumbles into powder in the hand; and the leaves of the trees, though alive, look withered. One who had seen the landscape in all its glorious freshness and verdure after rains, could scarcely believe that the brown and dusty world before him was ever green."

The religion of the Zambesi and Nyassa tribes is that of simple monotheism, combined with a belief in spirits who are supposed to be influenced by incantations to act as mediators. There appears to be a firm belief in the immortality of the soul. Their ideas of moral evil, Dr. Livingstone says, differ in no respect from ours; but they consider themselves responsible to inferior beings instead of to the Supreme. Evil speaking, lying, hatred, and disobedience to, and neglect of parents, are said to have been recognized as sins, as well as theft, murder, and adultery, from the earliest times. The only addition which could be made by a missionary to their moral code is the rejection of polygamy. There is a general belief in a future life. "All the Africans," say the travellers, "that we have met were as firmly persuaded of their future existence as of their present; but it does not appear that they entertain a belief in any future state of rewards and punishments."

Their superstitions are rather childish than degrading. The belief in magic is so inherent in humanity that it would be strange if it did not prevail in countries where the human intellect may be said to be in an almost infantine state. There are traces of serpent worship, and little images are suspended as charms in the huts of the sick and dying. When a man has his hair cut he is careful to burn it, or bury it secretly, lest falling into the hands of one who has an evil eye, it should be used as a charm to afflict him with headache. There is a singular superstition that if a man plants coffee he will never be happy again, and no native can be induced to plant a mango from a belief that if he did he would speedily die. Rain-doctors are common. The travelling party more than once got into trouble by putting up their rain-gauge which was thought to frighten away the clouds.

That reckless disregard of human life, of which so many revolt-

ing incidents are recorded by Captain Speke in his account of Uganda, is unknown in this portion of Africa, nor does the rule of the native chiefs, however despotic, appear to be cruel. A chief has a great deal to attend to in guiding the affairs of his people. He is consulted on all occasions and gives his advice in a stream of words, which show a very intimate acquaintance with the topography of his district; he knows every rood cultivated, every weir put in the river, every hunting-net, loom, gorge, and every child of his tribe. Any addition made to the latter is notified to him, and he sends thanks and compliments to parents.

The fate of African empire from time immemorial is thus described:—

“A chief of more than ordinary ability arises, and, subduing all his less powerful neighbors, founds a kingdom, which he governs more or less wisely till he dies. His successor, not having the talents of the conqueror, cannot retain the dominion, and some of the abler underchiefs set up for themselves, and, in a few years, the remembrance only of the empire remains. This, which may be considered as the normal state of African society, gives rise to frequent and desolating wars, and the people long in vain for a power able to make all dwell in peace.”

There is probably no part of the world in which game of all descriptions is so abundant as in the region of the Upper Zambesi and of the Shire, the banks of which absolutely swarm with antelopes, waterbucks, elephants, buffaloes, rhinoceroses, wild pigs, elands, and zebras; the woods are full of guinea fowl, and the river abounds in hippopotami. Much destruction is occasioned by elephants tearing down trees with their trunks in the wantonness of their strength and for mere amusement. A considerable difference is observed between African and Asiatic elephants. Of the latter, only the males have tusks, and this not invariably; while in the former, they are found both in males and females. The African male elephant, moreover, is distinguished by the convex shape of his forehead, and the enormous size of his ears, resembling those found upon Roman coins. Another very remarkable peculiarity is, that in the part of the jaw corresponding with the place in which the wisdom tooth appears in man, there is a succession of new teeth, each of which, as it comes up, pushes “the others along, and out at the front end of the jaws, thus keeping the molars sound by renewal, till the animal attains a very great age.” Locality, it appears, very much affects the character of the tusks; those of animals from marshy districts being the largest, and those from dry districts the densest and heaviest. In the great marshes on the Shire, near the Ruo, there is one called the Elephant Marsh, in which a vast number of these animals are found; eight hundred were counted in one herd.

WEST AFRICAN SETTLEMENTS.

CAPE COAST.

Cape Coast we enumerate amongst the West African settlements, though not with strict propriety, since it has never been colonized. The territory on the Gold Coast, now recognized as British, consists of a number of forts, many of them abandoned or in ruins. These have come into the possession of the English either by capture or purchase during the past two hundred years.

The slave trade, which dates back to the year 1503, when the Portuguese sent a few slaves from their settlements in Africa to the Spanish colonies in America, led to the establishment of forts on this Coast. And as the leading nations of Europe participated for many years in this traffic, the Danes, Dutch, and Spaniards built, and for a long time maintained fortifications. In process of time all the important ones fell into the hands of the English except Elmina, a short distance from Cape Coast Castle, which is still held by the Dutch. Connected with this they have several ports on the same line of coast.

The portions actually under occupation at present, are the Fort of Dixcove, in the Abanta country; Cape Coast Castle and the Anamaboe Forts off Fantee Winnebah, in the Agoonah country; and Acra, in the district of the same name. Quittah Fort, on the River Volta, has not been occupied since 1856.

Immediately in the rear of the three hundred miles occupied by these ports, and extending to the distance of eighty miles inland, is a country inhabited by a number of tribes, the principal of which are the Wassaws, Denkras, Akims, Assins, and Fantees. The whole of those residing immediately in the rear of some of the Dutch forts, are included in what is called the British Protectorate. To the east of these places, is the powerful kingdom of Dahomy. And to the north the Protectorate extends to the border of the formidable kingdom of Ashantee. Thus these protected tribes form a barrier between Cape Coast Castle and the two last named warlike and barbarous neighbors.

The relations between the Ashantees and the British Protectorate have frequently involved the latter in trouble and sometimes peril. It was about the beginning of the last Century that the Ashantees, moved as is supposed by pressure from the interior, advanced South and subdued some of the Northern tribes now forming the Protectorate. In 1760, they had extended their conquests so far South as to excite the apprehension of the British, and in 1800, they had conquered the whole country from the seaboard of the Assimee River on the West, to the Volta, on the East, excepting only a small crescent embracing the Fantees, and a few other small tribes in their neighborhood. Emboldened by this success, and hoping to obtain the advantages of closer intercourse with Europeans, they attacked the Fantees and other small tribes. And having

overcome these, they even attacked and took one of the English forts. They came into contact soon with the English, and though repulsed, were only prevented from further aggressions by an engagement on the part of the authorities not to assist the Fantees. This state of things continued until 1817, and in the meantime not only were the Fantees grievously oppressed, but Cape Coast itself was threatened, and its safety only secured by unworthy concessions. It was then determined by the authorities at the Fort to attempt to negotiate a treaty, and a Commission was sent to Coommassie, the capital of Ashantee, for this purpose.

The result of this mission was the conclusion of a treaty by which the Fantees, now reduced to the condition of tributaries to Ashantee, were placed under a sort of Protectorate of the English; it being stipulated that the king of Ashantee should not engage in war against them without previous reference to the Governor of Cape Coast. This treaty however did no good, but rather increased the slave-trade and induced a state of lawlessness throughout the country.

A new treaty was made, which however was disavowed by the local authorities; and, in 1822, the Imperial Government having assumed the control of the forts and settlements, placed them under the jurisdiction of Sierra Leone.

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From the African Times.

THREE CHRISTIAN NATIVE KINGS.

The Wesleyan annual public Missionary meeting in aid of the Winnebah station, was held on the evening of Monday, Dec. 11, 1865. King Henry Acquah, presided. The Chairman opened the business, and in addressing the meeting said, "I am not worthy to sit in such a holy place as this; but as both good and evil will meet before God at the last day, I am permitted to preside." Several native friends, some from Cape Coast, Anamaboe, Munford, and Winnebah, respectively addressed the meeting.

During the same week the annual meeting of the Wesleyan Society, at Anamaboe, was held. C. A. Amoo, a new Christian king, presided. This new king was crowned on the 5th December, 1865. A Holy Bible was handed over to him publicly, as a spiritual sword. Now, we have in the Gold Coast three Christian kings. First, Henry Acquah, King of Winnebah; second, John Aggery, King of Cape Coast; third, Charles Amaquoo Amoo, King of Anamaboe. These kings are residing at the sea-ports.

On the 27th November, 1865, the annual Wesleyan Missionary meeting at Domonasie, was held. All the speakers were Africans. The collection amounted to over £50.

THE WONDERFUL RIVER.

Mr. R. Dunn, correspondent of the London *Morning Star*, in a letter from Suez, under date of February 21, speaks thus of that most wonderful river in the world—the Nile :—“ The great natural peculiarity of Egypt, and that which not only distinguishes it from all other countries, but is the cause of all its other peculiarities, is the wonderful Nile. The immense quantity of water necessary to cause the continued rise of a river with a good strong current from June to October, until its channel, ordinarily from a half to one and a half miles wide, is widened to from five to fifty miles in width, is astonishing, and almost sufficient to stimulate the belief that some Divine agency, rather than the rains of Abyssinia, must be the cause. And this appears still more strange, when it is remembered that not a single spring or branch of any kind enters it within a thousand miles of its mouth. It is strange indeed, that in so hot a climate and so vast an extent, the volume of water is not diminished by absorption and evaporation; and perhaps the fact that the waters seem to extend through the entire valley upon the same level with the Nile, can alone explain this continued fullness. The sands from the deserts, which bound this valley upon either side, seem to be constantly crowding fertile soil, while the deposits from the river, which have raised its bed about fifteen feet within the past three thousand six hundred years, are crowding in upon the deserts, and thus, as elsewhere in nature, antagonism maintains the equilibrium.”

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THE PRESENT EXTENT OF THE SLAVE TRADE.

The London Reporter for May, contains a summary of the contents of the last official papers in regard to the Foreign Slave Trade, annually presented to Parliament, and recently published. These returns prove that there has been a very great decrease in this barbarous traffic, and that the prospect of its proximate extinction is encouraging. The following are the principal facts thus developed :—

The Annual Report of Mr. Burch, the British Commissary-Judge at Havana, records but one landing of slaves for the year ending 30th September, 1865. The cargo consisted of one hundred and forty-five, of whom one hundred and forty-three were recaptured by the Spanish authorities, on information procured by themselves. This intelligence is most startling, the number landed to the same date in 1864, being 5105, of whom 2980, were recaptured. It will thus be seen, that within the last period, the African slave-trade to Cuba may be said to have almost ceased. While we cannot refrain from expressing our gratitude at this fact, we

feel it would not be wise to indulge in any very sanguine expectation that the trade has really entirely ceased ; indeed, this is so far from being the case, that, on the 5th of March last, the Spanish steamer *Neptune* entered the harbor of Havana, towing a schooner having two hundred and sixty-eight negroes on board, which she had captured off Cape San Antonio. The vigilance of the local authorities having prevented the schooner from landing her cargo on the spot where she first touched, led to her capture ; not however before eighty-seven of the unfortunate negroes had died of hunger and thirst, the schooner having been short of provisions. The same steamer had previously captured the schooner *Matilde*, with one hundred negroes on board, who were found provided with passes, signed by D. Francisco Marty y Torrens, as though they were merely *in transitu* from a neighboring plantation. But the palpable diminution of the African slave-traffic to Cuba, for a period of eighteen months, must be accepted as satisfactory evidence that Captain-General Dulce, has been most earnest and successful in his attempts to bring it to an end. It also affords a further proof, were any wanting, that this officer possesses all the needful powers utterly to extirpate this abominable trade ; and in order to accomplish this desirable object, it is less new legislation that is needed, than a continuation of honest Governors.

The British Commissioner at Cape Town, reports on the continued activity of the slave-dealers, whose principal field of operations appears to be confined to the Portugese possessions on the East coast of the African continent. The chief export of slaves from these possessions is for the supply of Arab trade to the northward, and to Madagascar, though to a less extent, for the French settlements at Mayota, and Nos-beh. North of Cape Delgado, large numbers of slaves continue to be carried between places within the dominion of the Sultan of Zanzibar. The number of slaves shipped away from the coast, is said far to exceed what is required for the latter place. The greater portion, if not re-shipped there, find their way to other ports in small dhows, whence they are taken off to the Persian Gulf.

We would observe on the subject of the slave-trade from this quarter of the globe, that as there is a great demand for slaves in Arabia and Persia, and the prices run high, the briskness of the traffic is easily accounted for. There appears to be little doubt that the slave-trade, which is carried on in dhows from the neighborhood of Mozambique to Madagascar, has greatly increased during the last two years. Its continued existence is attributed to the commercial restrictions which Portugal has established, and which have stopped the trade of the whole coast, leaving the native chiefs and her own subjects nothing but the slave-trade to fall back upon. It may not be generally known that Portugal sets up a claim of sovereignty, of a line of coast extending from Delegoa Bay South, to Cape Delgado North, some fifteen hundred miles in

extent, on which she actually does not possess any territory, except the island of Mozambique. All the northern slave-trade comes from the back of the Portuguese territory, finding its way to the sea through Quiloa, North of which no slaves appear to be exported.

The dominions of the Sultan of Zanzibar, are the chief seat of the slave-trade on the East coast. The Sultan himself is said to be desirous of preventing the export of slaves to Asia, but receives no support from his subjects.

The foreign slave-trade from the Portuguese possessions on the West coast, does not appear to have revived, although the authorities at Loanda are alleged to have connived at the shipment of a large cargo of slaves from a neighboring port. The British Commissioner, however, complains of the very large export of *libertos* which takes place to the adjacent island of St. Thomas, where, he says, they are really reduced back to the condition of slaves. These victims are all furnished with apparently legal passes, and the Portuguese authorities assert that the transfer is strictly legal. As a proof of the extinction of the foreign slave-trade from the Portuguese possessions, we may quote with reference to the one shipment said to have been made from a port adjacent to Loanda, that the cargo consisted of six hundred slaves, had been collected at the port in question, Mangua Grande, for three years; but the slave-dealer had no opportunity of sending them off. Last August, these slaves had become so terrible a burden to the dealer, that he could not afford to keep them any longer. It happened that a brigantine appeared at this critical moment, and the slaves were shipped. The brigantine got safely off, but did not succeed in landing her cargo in Cuba, having been captured off the island at the end of September.

Mr. Baker, the celebrated Nile traveller, reported to Colonel Stanton, who communicated the fact to Earl Russell on the 26th September last, that in consequence of the energetic measures adopted by the Egyptian Government, consequent upon the representations made by the British Government, no slaves had been brought down to Khartoum during the twelve months then expired. Mr. Baker attributes the trade entirely to the ivory dealers, who are, he says, either openly slave-dealers, or allow the men employed in their service to collect slaves on their own account. The Egyptian Government have so far interfered with this inhuman traffic as to prevent the passage of slaves down the river; and a hope is expressed that this step, in connexion with others which have been taken by the British Government to stop the issues to the Red Sea, will finally end the slave-trade from these parts.

The reports from the various Consuls in Brazil are conclusive as to the non-resumption of the African slave-trade to that country.

BISHOP JOHN WRIGHT ROBERTS.

BY G. P. DISOSWAY.

In the year 1829, my business transactions made me well acquainted with Petersburg, and its inhabitants. Many of them favored African Colonization, when a Society was formed to promote the cause, with Chief Justice Marshall as President. The Methodist Church at the time was the largest in Petersburg, and its side galleries filled with colored people. Among them was most punctually seen an old bright colored woman with three sons, one a young man and the other two boys. She was familiarly called "Aunt Roberts," a widow, who had been very careful in the education of her children, sending them to school and training them up in the fear of the Lord. We became well acquainted. The future prospects of her boys were the subject of her conversation and constant prayer. Often asked, I advised her to emigrate to Liberia, as there a field would open worthy the ambition of her sons, and where there was no prejudice of color or position; and added, "If I were a colored man there I would go." And so I think still; and as long as the pious old lady lived she thanked me for the good advice. That colony is now eleven thousand strong of emigrants and their children from this country, with some five hundred thousand of the neighboring population, under its wholesome religious influences.

Then, thirty seven years ago, it required great moral courage and faith to select Africa as a home, a distant, benighted waste, with all the dangers of such a voyage and colony. But an expedition was arranged in Petersburg for Africa, and a number of the very best colored population among its emigrants. The funds were collected (the writer being treasurer) and a vessel chartered, and the colonists embarked at City Point. Thus far we accompanied them, and uniting in prayer for their safety and prosperity, they sailed for the distant shore. Mrs. Roberts and boys, with a number of Methodists, were among the colonists.

Reaching Liberia, the eldest, Joseph J. Roberts, soon became a leading merchant, and established a first rate credit in New York and England. White governors of the colony went from the United States, its founders always intending that one of the colonists, when qualified, should be the Governor. In 1841, this Mr. Roberts was appointed Governor, and continued until 1847; when the Liberians resolved to become a REPUBLIC, of which Governor Roberts was elected President for two years, and was re-elected three times.

The next brother, now about fifty, became an early travelling preacher in the Liberia Conference, where he has faithfully labored for many years. The youngest a few years ago came to New York for admittance to the Medical College, but not being of the right color, could not matriculate. We advised him to go "down

East," and he graduated in Maine, and with his parchment of M. D. returned to practice in Liberia. A very excellent and educated physician, he finished a useful life there in the faithful discharge of his professional duties.

Now comes the strangest part of this reminiscence. A few days ago the Rev. John W. Roberts arrived from Liberia, and last night I saw him ordained *bishop* for Africa, by Bishops Scott and Janes, aided by Drs. Carlton, Porter, Holdich, Harris, and the venerable Henry Boehm. What a sight to me! If any one had told me and "Aunt Roberts" thirty-seven years ago that her *first* son would become Governor and President of Liberia, and President of a College; and the *second* a travelling preacher in Africa, and the *third* an educated doctor there, we should have imagined the declaration very poetical. But stranger still would have been the declaration that one of them would be consecrated a **BISHOP** for the African M. E. Church. And yet, blessed be the Lord! we have seen this become no fiction, but an historical truth. Long neglected, degraded Africa, once had her bishops and churches in her brighter days! The Sun of Righteousness, now arising over her distant mountains and her sunny plains, is again blessing her benighted sons and daughters with the sounds of salvation and the messengers of peace.

The ordination of Rev. J. W. Roberts, of the Liberia Annual Conference to the office and work of Missionary bishop for the M. E. Church in Africa, took place in St. Paul's Church, N. Y., on the evening of June 20. The order of the services was as follows: Opening hymn read by Rev. C. D. Foss, pastor of the church; opening prayer by Rev. Henry Boehm; first lesson read by Rev. W. Tunnison, of St. Paul's Church, Jersey City; second lesson read by Rev. Dr. Porter; Episcopal address by Bishop Scott; presentation of the candidate by Drs. Carlton and Harris; ordination prayer and examination by Bishop Janes; ordination by Bishops Janes and Scott, assisted by Dr. Holdich and other elders present; doxology; benediction by Pastor Hedstrom of the Bethel ship. The services were interesting and impressive.

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INFORMATION ABOUT GOING TO LIBERIA.

We are constantly receiving letters in which the following questions are, in substance, asked. We have, therefore, condensed the facts into the following form:

Question 1. At what season of the year is it best to embark for Liberia?

Answer 1. The spring or fall is the time the vessels of the Colonization Society usually leave this country. There is very little, if

any, choice between these two seasons of the year, as a time to leave for Liberia.

Q. 2. How long is the voyage, and is there much danger that we shall be lost on the way?

A. 2. The length of the voyage is from thirty to fifty days. The average is about forty days. The Society has never lost a vessel with emigrants on board! The emigrants ought to be at the port of embarkation one or two days before the vessel is to sail.

Q. 3. What ought we to take with us, both for use on the voyage and after we get there?

A. 3. Every emigrant ought to be well supplied with clothing, both for summer and winter, similar to what he wears in this country. There is no winter in Liberia, but during the rainy season, health is greatly promoted by wearing flannel, or warm clothing. He ought also to have a good mattress and bed clothes. If he is a mechanic, he ought to have the tools of his trade. If he is a farmer, he ought to be well supplied with axes, hoes, spades, saws, augers, &c. And as every family is expected to keep house and live by themselves, they ought to have a good supply of table furniture and cooking utensils. It is not possible for them to take *chairs, tables, bedsteads*, and other large articles of furniture with them, as they occupy too much room in the ship. But whatever is convenient and necessary in housekeeping and of small compass, they ought to take. A keg of nails, a bale or two of domestics, and some *money*—\$5 gold pieces are the most serviceable—would be of use to them, in erecting their houses, and paying for any labor they might need, during the first few months of their residence in Liberia.

Q. 4. How much land is given to each emigrant?

A. 4. By the laws of Liberia, each emigrant on his arrival is given a town lot, or *five* acres of land. If he is the head of a family, the quantity of land is increased according to the number of his family, not exceeding ten acres. This allowance may seem small, but it is abundantly sufficient for all his necessities until he is able to buy more for himself, which he can do for \$1 an acre.

Q. 5. Can I educate my children there, and what will it cost?

A. 5. By a law of Liberia, all parents are required to send their children to school. In some of the settlements the schools are very good. A College, which cost \$20,000 to build, is in successful operation at Monrovia. All the Professors are colored men. A parent who wants to educate his children can do it better in Liberia than in any other place.

Q. 6. Will the Colonization Society pay my expenses in getting there?

A. 6. The Colonization Society will give a free passage to all who are unable to pay for themselves, and will support them during the

first six months after they arrive, by furnishing them with provisions and medicines and medical attendance when they are sick, and by providing them a house to live in. During these six months they can become acclimated, raise a crop for themselves, build a house on their own land, open and plant a piece of land, and have everything in readiness to live comfortably thereafter.

Q. 7. How can we make a living in Liberia?

A. 7. In the same way that you would make one any where else; that is, by industry and *economy*. Those who are competent to teach school, can get from three to four hundred dollars for teaching. Good accountants can get from four to eight hundred dollars as clerks in stores and mercantile houses. Tailors, shoemakers, blacksmiths, carpenters, masons, brickmakers, cabinet makers, shipwrights, &c. &c., can always find employment at good wages. The *farmer* need fear no want. This question has been answered by the *Editor* of the *Liberia Herald*, who has lived there many years, and we cannot do better than to give his own words, viz :

“For the information of our friends, who are incorrectly asserting in America, that ‘Liberians have not any thing else to eat but roots and wild animals,’ we have thought proper to give a list of such animals, fruits, and edibles as are in general use with us in their appropriate season.

Animals.—Domesticated—Cows, bullocks, swine, sheep, goats, ducks, fowls, pigeons, turkeys. *Wild*.—Deer of different kinds in abundance; partridge, pigeons, goats, cows, doves, red squirrels, summer ducks, rice birds, ground doves, &c.

Fruit.—Water melon, musk melon, mango plums, orange, rose apples, sour sop, guava, tamarind, plantain, bananas, grammadilla, limes, lemons.

Fish, scaled and shelled.—Mullet, whiting, perch, bream, pike, baracouta, mackerel, cursalli, herring, drum, catfish, grippers, oysters, crabs, carp, sun.

Edibles.—Sweet potatoes, arrow root, turnips, carrots, shilote, cymblain, chiota, paupau, lima beans, ochra, peas, radishes, beets, cabbages, snaps, cucumbers, greens, salads, cassavas, yams, corn.

Besides the foregoing, there are many others, which we have neither time nor room to arrange here.”

The Rev. A. F. Russell, of Clay-Ashland, Liberia, another citizen who has been there for years, writes on the same subject thus, (in speaking of what should be said to persons in the United States, who think of going to Liberia,) viz :

“If they be farmers, point them to the soil, the fertility of which cannot be exaggerated, producing every thing a tropical clime can produce in ample abundance, yet ‘by the sweat of the brow.’ The arm answering, though not necessarily in all cases, the place of the ox: (oxen can be bought at any time, thank God, for the money, and broke and worked too by those who choose it, and it has been done;) the hoe answering for the plough, if we prefer, and in our light soil, does almost as well, perhaps. Labor and patience, two-thirds of the labor, too, that it would take to support a man in the United States, will reward the workmen, thirty, sixty, a hundred fold—the profits will sweeten the toil.

A coffee tree once planted and reared (which takes four years) will yield its increase two crops a year, year after year, bringing its reward with it—a hundred, a thousand, and tens of thousands, will do the very same, and certainly the scions, or the seed, are to be bought in sufficient quantities in

Liberia. Arrow root, ginger, pinders, and pepper, grow with almost half trouble, yielding in full abundance if half planted. Indigo grows luxuriantly beyond all possible expectation; and as for fruits, the orange, lime, lemon, sour sop, guava, mango, &c. &c., we place Liberia against any country in the world, and with what a fraction of labor, compared with the benefits they yield. Vegetables—the yam, potatoes, cassada, plantains, Indian corn, beans, peas, &c. &c., useless to mention, time would fail us to tell. Put them in the earth, and they are as sure to produce as the God of nature is to bring about the seasons. Still the idle will not have them. The lazy man has no part in this lot of good things. The word *labor* frightens the lazy man, and he will not curse us with his presence and example. The industrious love that word, or the thing it means, will come determined to do, and coming will conquer and be rewarded.”

Q. 8. Can I be as healthy in Liberia as I am in the United States.

A. 8. Some constitutions may be more healthy there than here. For old settlers, Liberia is doubtless more healthy than many parts of the United States. The deaths there, among such, for several years past, have not been more than three per cent.

We would here make this general remark, in connection with the last two questions. The great advantages, which the colored man gets by going to Liberia, are *not* as to his *eating* or *drinking*, or *making money*, but in his *social, political, and moral* condition. He becomes a *man*. He is no longer despised as of another race, but is treated as an equal and a brother, and secures immense privileges for his children. Those who can and do appreciate these, and go to Liberia, will never regret it. Of such emigrants, Mr. Russell, whose language we have before quoted, makes the following remarks :

“They not only see that all their labor is their own, every improvement belongs to themselves and children, good sound sense and industry tells them to go forward, and they obey, looking upon Liberia as theirs, and the home of their children; its strength their safety; its wealth their property, and its prosperity their glory, and the salvation from degradation of their children. Such men as these, though they cannot read a word, and never thought of writing, and, perhaps, spent much of their time in slavery, are an honor to any country, that would allow them equality. There are some of this stamp in Liberia, men ‘worth their weight in gold.’ They are industrious men, who look forward, who love their children. Such are not only good but patriotic citizens. One thousand of them would make the soil of Liberia independent *without a human declaration*. As the hope of Liberia’s glory, present as well as future, rising before such men, it beckons them onward. They enjoy ‘freedom’ in every true sense of that word. They love our laws, because they are wholesome, they are ours made by legislators of our choice. They love liberty for what it is in and of itself.”

In conclusion we have a particular request to make, viz: *That all persons intending to emigrate to Liberia, will give us early notice when they will be ready*. It requires considerable time to arrange necessary preliminaries, and make indispensable preparations: so that it not unfrequently happens that persons almost ready when the vessel sails, are compelled to wait for six months

or a year, for the want of a few more days in which to get ready. We trust that this request will be duly regarded.

We are expecting to send out a large number of the more enterprising and educated class. The independent position of Liberia renders this very desirable. They have the entire responsibility of their own government, and need all the talent, wisdom and energy they can summon to their aid. We should think that the very intelligent and wealthy colored people in this country would have some ambition to share in the splendid results, soon to be achieved through the agency of her citizens, for Liberia. Surely, to aid in laying the foundation for a nation, in maturing institutions and laws for the government of a great people, and in redeeming an immense continent from Pagan darkness and barbarity, is a work infinitely more sublime and glorious than can possibly be performed by any of the colored people in *this country*, however favored may be their position, enlarged their opportunities, and determined their energy and perseverance! When the historian comes to write up the labors of their race, who will stand far above all comparison, if not the bold and prosperous pioneers in the only successful effort ever made for their social, civil, and religious redemption?

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From the Liberia Herald.

LIBERIA COFFEE AND COCOA.

Now that ONWARD seems to be the course that our enterprising citizens are pursuing, anything that has a tendency in the same direction will be read with interest by those who love to see Liberia prosper. I made a shipment of coffee last May, which was dried and put up with care, and the following is an extract from a letter received from the merchant to whom it was sent:

No 10 OLD SLIP,
New York, September 5th, 1865.

Mr. JOHN H. LYNCH:

DEAR SIR: I can compliment you on the appearance of the coffee, which was uncommonly bright and handsome, and in consequence brought a good price, 36 cents, rather more than prime Java is selling for in this market. The bags also were good. I hope you will keep up to this *standard* in shipping. But remember in this connection what I said long ago, that 25 cents is a high price for the coffee in Liberia, (or for any coffee, at the place of growth,) and that cannot be realized here for it, not when our currency returns to par. Java coffee is now selling for 25 cents in gold, and 5 cents per lb. duty and other expenses has to come out of this. But when your trees are bearing I judge that you will find that 25 cents a pound would pay you well for raising it. I am glad that you continue to set them out, and should like much to see your plantation.

The cocoa was not so good, being, to some extent, worm eaten and dusty, but nevertheless sold tolerably well. It will probably always realize you your valuation of 12½ cents per lb., and for a larger quantity of select beans in stout bags, I could probably do much better. It is a saleable article to which you may profitably give your attention.

Very truly, &c.,

MARTIN H. ROBERTS.

Mr. Editor:—The only fact worthy of notice in my coffee was that it was put out in the sun daily, (Sundays excepted,) from the day it was first hulled until the time I shipped it. Any coffee that is half dried will turn dark during a sea voyage, and consequently bring a low price in market. It was also shipped in stout bags, ordered from America for the purpose.

The cocoa mentioned in the above letter sold for 20 cents per lb., (notwithstanding it was dusty and worm eaten,) being 2 cents per lb. more than I rate good cocoa at, in my article on it. In this connection, I will simply refer you to the following parties:—Mr. Geo. R. Brown of this river informed me that he was so well pleased with my statements, that, although the season was nearly gone, he immediately planted 250 hills, which he intends to increase. Mr. Thomas Roe called at my place and engaged all the plants which I could spare from my nursery. Young Neye, from Grand Bassa, (now Chief Clerk of the House of Representatives,) informed me during a visit to my place, that on his return home, he intends setting out ten acres with cocoa, as he believes it will grow better in that county than up here.

Very truly,

J. H. LYNCH.

VIRGINIA SETTLEMENT, December 29th, 1865.

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A COLORED PROFESSOR.

Alexander Crummell is of pure African descent. His appearance certainly shows not the slightest taint of white blood. His father, Boston Crummell, was stolen from the neighborhood of Sierra Leone about the year 1780, when he was 13 years old. His mother was born in Jericho, Long Island, and her ancestors had been free for at least a hundred years. She was brought up in the Hicks family—a family that produced the celebrated Quaker, Elias Hicks. Both parents were brought up in the Episcopal church. Their son, Alexander, was born in New York in 1819, and attended, until 1832, the "African school No. 2," established for colored children by the Manumission Society. In 1835, with his father's consent, he took his little scanty earnings, and thirsting for knowledge, went to Canaan Academy, Connecticut. This school was designed to furnish an advanced and solid education to colored youth; but the spirit of

prejudice was so bitter in the neighborhood that, in August of that year, "a mob assembled in Canaan, and with the aid of ninety-five yoke of oxen and two hard days' labor, finally succeeded in removing the Academy from its site—and afterwards they destroyed it by fire." The pupils were compelled to leave the town. Young Crummell returned to New York.

About this time a school was established at Whitesborough, New York, known as "Oneida Institute," to which colored pupils were admitted; and to this new hall of learning, then under the presidency of Rev. Beriah Green, he repaired, and remained three years. While there he supported himself by the labor of his hands in the field. Again at home, and with a yearning to enter the Christian ministry, at the earnest solicitation of his pastor, Rev. Peter Williams, he applied for entrance into the General Theological Seminary of the Episcopal church, New York, but was refused on account of his complexion.

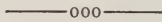
With undaunted resolution he went to Boston, and through the influence and kindness of Rev. T. M. Clark, D. D., now Bishop of Rhode Island, Dr. Crowell, and Dr. Stone, of Boston, he was introduced to Bishop Griswold, of Massachusetts. The Bishop received him as a candidate with great cordiality, and remarked that "he wished he had a score of colored candidates, he would gladly receive them all." He went to New Haven to complete his theological studies at Yale, after which he was ordained Deacon by Bishop Griswold, in St. Paul's church, Boston, and Priest by Bishop Lee, of Delaware, in St. Paul's church, Philadelphia.

He officiated in Philadelphia and New York until 1848, when he went to England. While in England, several distinguished persons proffered him a University course at Cambridge. He accepted and continued at the University three years and a half, took his degree of A. B., and leaving England, went as a missionary to Africa. He became a citizen of Liberia, and labored with great acceptance and success, not only among the heathen natives, but in Monrovia and at Cape Palmas, in raising the standard of thought and education among the emigrant population. He became Master of the High School at Cape Palmas, and, three years ago, was appointed Professor of Intellectual and Moral Philosophy in Liberia College.

Mr. Crummell is, in every sense, a finished man. Polished in manners, dignified in deportment, interesting and instructive in conversation, logical in thought and eloquent in delivery, both extemporaneously and in the pulpit, he is an ornament to his holy calling, and vindicates in his own history and person the claims of his race to justice.

Among his published writings is "The Future of Africa," published three years ago in New York. This volume, made up mainly of discourses and addresses delivered in Africa, evinces talent, thought and cultivation of no common order. The leading idea is, that the colored man when shut out from a worthy career in America, has a

promising future before him in Africa, where he has been called to meet the demands of civilization, commerce and nationality.—*Elevator.*



LIBERIA METHODIST CONFERENCE.

The Liberia Mission Conference commenced its annual session January 23, and closed on the 30th, after “a very harmonious and, as we trust,” (says the President,) “a very profitable session.” In the President’s report reference is made to seasons of refreshing at several points, but the figures which we give below are the best signs of the state of the work.

- I. There are 1,308 members, and 122 probationers.
- II. 18 Travelling Preachers, 25 local, and 14 teachers.
- III. 10 Day-schools, with 288 scholars.
- IV. 22 Sunday-schools, with 157 officers and teachers, and 1,040 scholars.
- V. \$445 raised for the support of the Gospel, and \$470 expended in repairing churches.
- VI. 19 churches, valued at \$20,040, and eight parsonages valued at \$1,200.
- VII. Among the members, there are 156 natives.

APPOINTMENTS FOR 1866.

MONROVIA DISTRICT, P. Coker, Presiding Elder.

Monrovia Circuit, including Monrovia and Congo Town, P. Coker and H. H. Whitefield. J. S. Payne and H. B. Matthews, supernumeraries.

Robertsport Circuit and Vey Mission, P. Gross. One to be supplied.

ST. PAUL’S RIVER DISTRICT, J. W. Roberts, Presiding Elder.

St. Paul’s River Circuit, including Caldwell, Clay-Ashland, Virginia, New Georgia, and Congo Town in the rear, S. J. Campbell. One to be supplied.

Carysburg Circuit, including Carysburg, Paxtonville, Bensonville, and Zoda Que’s Town, Daniel Ware. One to be supplied.

Queah Mission, Charles A. Pitman.

Golah Mission. To be supplied.

Marshall Circuit, including Marshall, native towns on Duqua River, and Ammon’s Station, J. G. Thompson. One to be supplied.

Mount Olive Mission, James Thompson and James H. Deputie.

BASSA DISTRICT, William H. Tyler, Presiding Elder.

Buchanan Circuit, including Upper and Lower Buchanan and Congo Mission, William H. Tyler. One to be supplied.

Edina Circuit, including Edina, Bexley, New Series, and Farmersetta. To be supplied.

Durbinville Mission, Nasey D. Russ.

SINOUE AND CAPE PALMAS DISTRICT, W. P. Kennedy, Presiding Elder.

Greenville Circuit, including Greenville, Farmerssettle, Lexington, and Louisiana, W. P. Kennedy. One to be supplied.

Sinou Mission, and Arkoo Settlement of recaptured Africans, Balus Watson.

Satro Circuit, Scott Church, and Mount Tubman, Thomas Fuller.

Grebo Mission, J. C. Lowrie.

Sardica Mission. One to be supplied.

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MUHLENBERG STATION, LIBERIA.

One of the most excellent and sensible citizens of Liberia, who has been intimately acquainted with missionary affairs in West Africa for the last twenty-five years, lately wrote to a friend as follows:—

“I spent last Sabbath at Muhlenberg, and enjoyed the visit much. It was a communion season. Rev. Mr. Blyden preached, and Rev. John Kistler administered the Sacrament to some twenty persons—mostly Congoes, and also admitted into the Church by baptism two, a young man and a young woman. The little chapel was full, and only eight civilized (born in a civilized country) were present. The sight was indeed one that angels rejoiced over. But a few months before I stood upon that same ground beside you and brother Heigerd, and all around stood the tall unbroken forest, interwoven with a thick, impenetrable jungle, with only a few naked savages about. There now stands the neat commodious family dwelling, (the Mission residence) the dormitories for the accommodation of from fifty to sixty children and youth of both sexes, and lastly, the neat little church, well filled with the humble worshippers of God. O, how changed! This is truly a green spot in this desolate land.”

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LINCOLN UNIVERSITY.

Ashmun Institute, in the course of its progress to a wider usefulness and more permanent establishment, has left behind its original name, and taken the more sounding title of Lincoln University. We do not hesitate to say that we prefer the earlier and more modest title; but, as the change has been made by the proper authorities, we submit. The Institution is flourishing. Thursday, 20th June, was the day on which the term closed. Seven of the students delivered speeches, which were of various degrees of excellence,

but quite equal to the speeches usually delivered at College commencements. A choir composed of young men of the Institute, sang several pieces of music. After a collation in the refectory, the company met in an adjacent grove, and were addressed by a number of gentlemen who feel a profound interest in the education and elevation of the colored race.

The new building for the University is well advanced towards completion. Another professor's house is also nearly finished, and the prospects of the institution are brightening. This Institution is of unspeakable importance to the colored race, especially in the new and very peculiar circumstances in which that race is now found in this country. And beyond the African race in this land, there may be seen the millions of Africa's sons on their own continent perishing for lack of vision, or asking for the bread of life.

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THE PASTOR'S WORK.

A SERMON BY REV. MR. BLYDEN.

We have received a printed copy of the sermon preached by the Rev. Edward W. Blyden, A. M., Fulton Professor in Liberia College, on the occasion of the installation of the Rev. Thomas H. Amos as pastor of the First Presbyterian Church at Monrovia, Sunday, May 6, 1866.

Mr. Amos succeeds the Rev. Amos Herring, who has been for more than forty years a zealous minister of the gospel, and during the last ten years, pastor of the church at Monrovia, but whose increasing infirmities rendered it necessary that he should have a successor.

Mr. Blyden's theme, "The Duties and Responsibilities of a Pastor of a Church," is presented with that scholarly ability and eloquence for which he has already become distinguished. We make a couple of extracts.

"A pastor should never forget his duties and privileges as a citizen. He should labor, especially in Liberia, for the upbuilding of his country. The apostle Paul had a tender compassion for all his fellow men, but he felt particularly for his own countrymen. He was very much concerned for the welfare of Israel. He was *patriotic*; and this every pastor should be. While he should carefully avoid all political partisanship, he should so thoroughly inform himself of the history and condition of his country, as always to be able to give his opinions and counsels intelligently, and on the side of progress.

In all countries there is always going on a struggle between the state of things as it is, and the state of things as it is to be, or should be. The struggle is now going on in Liberia; and in this conflict the pastor should be able to guide his people aright. He should constantly inculcate the duty of choosing wise and righteous rulers; and should pray that such rulers may be chosen. He should always be in sympathy with the better social and political movements of the times, though not subservient to them. While he should stand forth as a Reformer, he should not allow that to absorb his character as an Evangelizer. While he should always take an independent stand, he should never allow himself to serve by his sermons any party or administration, nor suffer himself to become an advocate or a tool for any political sect. He should carefully avoid all cliqueship, even in the best cause, as tending to fossilize opinions, to foster prejudice more than encourage truth.

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And we cannot refrain from insisting most earnestly upon the careful instruction of the young from the pulpit and otherwise. If any country needs the correct training of its youth, Liberia is that country. Everything in the future depends upon them. They are coming up to take possession of the land. Yes, brethren, there is a powerful class coming up in Liberia—a class which, we trust, will be on the side of progress and truth. This class is not confined to any party or sect. It is beyond the influence of clique. It is in no particular portion of the Republic. It is everywhere throughout the land. Its step is light, but as a conquering army it moves on. Soon it will occupy all the places of responsibility and influence in the land. It will hold all the stores—all the offices—all the schools—all the churches; it will cultivate all the farms, carry on all the trade, and sail all the ships. It will stand in every foothold, from the hamlet on the river to the President's mansion, and it will work great changes in the condition of this Republic. This class is composed of the children and youth of the land. They are the architects of Liberia's future. They are coming—we hear their tramp in the distance—they are coming, a noble company of laborers in the cause of Africa's regeneration; they are coming with fresh and vigorous powers, soon to enter upon their arduous toil; and if they are properly trained—if they are allowed to enjoy the light—they will demand with emphasis and effect that the mysterious and useless idols of the past shall be thrown down, and they will construct, on a nobler and truer basis, the religious, social, and political character of this nation. And if they should not be properly trained they will also pull down, but it will be with violent and misguided hands—at large from the control of Christian and enlightened principle—and they will reduce to irrecoverable ruins the rising institutions of this last refuge of the persecuted negro.”

LEAF FROM "REMINISCENCES OF LIBERIA."

NO. IX.

LIFE AT SEA—MEETING THE WHALER.

It was during the third time of the *sixteen* the writer has crossed the Atlantic ocean, that the incidents occurred which cluster around the remembrances of "meeting the whaler" and form the material for this paper. We left New York on the 11th July, 1835, in the brig Susan Elizabeth, Captain R. E. Lawlin, bound for Monrovia. The passengers going out comprised a little band of choice missionary spirits, leaving country, home and friends, to preach the Gospel, teach the ignorant, and point the heathen to the "Lamb of God who taketh away the sin of the world." The Rev. Dr. E. Skinner, Baptist Missionary, colonial Physician, and just appointed Governor of the colony—Governor Pinney's health having partially failed—was going out for the second time. The Doctor was now accompanied by his daughter who was employed as teacher. We had also the Rev. Mr. Mylne and wife, and Rev. Mr. Crocker, all Baptist Missionaries. Add to these the writer, his wife and three children, with Miss Jane Lloyd of New York Mills, all of the M. E. Church, and we have the company complete.

Never was there a finer season for crossing the "deep, deep sea," nor a more pleasant, agreeable band of fellow-voyagers. Everything conspired to make us comfortable and happy. Our Captain, for many years afterwards known and loved by the friends of the different Missionary Societies, was all attention and kindness to his passengers. We had an abundance of all the good things necessary for such a voyage, and such clear weather, and so smooth a sea, that excepting one day when it rained, our table was spread on the quarter-deck, and under a fine awning, with no little relish, we regularly discussed the comparative excellencies of our bill of fare. Religious services too were regularly kept up. Every morning and evening we had prayers in the cabin or on deck, and on Sabbath preaching to passengers and crew. No jarring element was permitted to get a foothold among us, and all was peace and concord in our midst.

We had been out twenty-two days, and were becalmed. That interval between the "variables" and the "trade wind," so irksome to all who are voyaging to the tropics, was upon us. A hot sun, not a breath of wind, a glassy sea with its long and deep swells now

gradually raising the ship up to a great elevation on its surface, and then as slowly rolling from under her, and causing a comparative depression, had to be endured.

This was exceedingly monotonous. The lower sails partially brailled up, the top-sails, top-gallant-sails and royals, flapping and seeming to vie with each other which should soonest beat itself in shreds against the masts; the vessel making no headway, not obeying her helm, and the little Stormy Petrel or "Mother Carey's chicken" mocking our tardiness as it flew around and around our sleeping bark, all these infused such a spirit of dullness among us, that each passenger seemed the embodiment of lethargy itself.

But,

—“The longest day,
Live till to-morrow, will have past away.”

“Land ahead!” “Sail ho!” broke on our ears quite early one morning, and we were not slow getting on deck to see the new “sights.” The land proved to be two of the Cape de Verde Islands, which we were expecting to make. Isle de Sal, and Mayo, but the sail—how could we near each other during the night, seeing there was no wind? Sailors answer this question by saying that in a calm, vessels within a certain distance of each other exert an attractive influence one upon the other. Be this as it may—a matter quite doubtful to the writer—the spy-glass was in great requisition. Every body must have a spy. “What is she?” “Where bound, I wonder?” “Can’t we board her?” “Capt. Lawlin, let us go on board and find out.” Our obliging Captain consented. Mr. Keeler, the Mate, was ordered to lower down the jolly-boat, man her, and be ready to board the stranger after breakfast. Who would go? The writer was deputed, and Brother Crocker accompanied him. We started, but had gone a very little way from the Susan’s side, when the boat began to leak most fearfully. The water poured in through the shrunk joints in her planks, and seemed to threaten us with a ducking, if not with a watery grave. To increase our perilous position, several monster sharks with their ominous-looking fins kept flying about us with a *sang froid*, and an alarming proximity to our sinking boat, which tried our nerves to their utmost strength. Brother Crocker wanted to go back, the writer was not at

all against the motion, but Keeler, a brave and noble young man, assured us there was no danger; that the joints of the boat would soon swell, and as the man detailed to bail out was gaining on the leak it would soon cease. We believed him and pulled on for the distant ship.

As we neared the vessel, after a long pull, "A whaler," cried the Mate, "I see her 'look out' on the main-top." This is a man always kept aloft to look out for whales. In the next moment: "She is an American ship—see the stars and stripes!" added Keeler, and there, sure enough, was our own dear flag. We were soon on board. Mr. Crocker introduced the writer, and then the writer Mr. Crocker. We were most cordially welcomed by "Capt. Prentiss" on board the "whale ship Palladium, of New London." We dined with him and were treated with the utmost hospitality. We had excellent fare. They had just taken some fine turtle near the Azores, and put in a large supply of splendid new potatoes and the finest onions, some as large as saucers. Dinner over, all hands were piped aft, and the God-fearing and pious Captain insisted on having Divine service. One of us prayed and the other exhorted those *twenty-nine* hands of the crew of the Palladium, to fear, love, and serve that good God who "holds the winds in His fists" and takes care of "those who go down to the sea in ships and do business in great waters." Many eyes were filled with tears as we talked of Home. Captain Prentiss ordered one of his fine fast whale boats to be made ready and took us himself back to our own vessel. Most kindly too he presented us with some bushels of his superior potatoes and onions.

There was quite a gathering of our passengers as we stepped on the deck of the Susan Elizabeth, and introduced to them the Captain of the Palladium. Many civilities were interchanged, the latest papers furnished, and when Capt. Lawlin asked what else he could do to reciprocate the other's kindness, Capt. Prentiss told of his lubberly scullion having dropped overboard his only *sance-pan*, and would like to have one. He was readily supplied, took his leave of us, and a fine breeze springing up that night, we saw no more of the whaler, but sped on our way, and on the 12th August, just 32 days from New York, anchored in Mesurado Roads.

ENGLAND AND THE AFRICAN TRADE.

Trade along the West African seaboard has been very brisk latterly. Palm oil and the palm-nut kernel—from the latter a very pure and valuable oil is extracted, are the chief local commodities. Some fifteen vessels, reaching the estimated aggregate tonnage of 3,500, one-half of which are English, and the remainder French and Portuguese, are stated, on an average, to be on a single division of the coast. The trade in the oil rivers is reported to be now on so firm a basis that it has become as much an institution as the shipment of slaves, which it has uprooted, was before.

The exports from England to Loando shows a rapid advance and that the trade is capable of great development. In 1861 they amounted to £20,833; 1862, £28,531; 1863, £34,347; 1864, £51,398.

The English squadron on the East coast of Africa costs over £70,000 a year. In the House of Commons, on the 10th of May last, £3,500 was voted to keep up the British trading station at the confluence of the rivers Niger and Tchadda; £36,500 for the support of the colonies in Western Africa; £39,000 for bounties on slaves and tonnage, and £7,450 for commissions for the suppression of the slave trade.

With these facts and figures need we be surprised at the sure and growing hold of the English along the entire coast of Africa? For the results, in part, we would refer to the steamer "Pioneer," of the "West African Trading Company, of London," which lately reached the West coast as a local trader, and to the following reported proceedings of the "Royal African Mail Steamship Company:"

"The annual general meeting of the proprietors was held at the offices in Leadenhall-street, London, on the 11th June. Mr. P. D. Hadow presided. A report, expressive of satisfaction at the doings of the company during the last six months, was read and adopted. Amongst other things it announced a new six years' contract with the Postmaster-General for the performance of the mail service. The subsidy payable under the new contract will be considerably less than that received at present, but it is hoped that the modification in the service and the development of the traffic will compensate for the decrease. After making the usual reserves for depreciation, &c., there was shown a balance of £5,850 5s. 9d. to the credit of the revenue account. The Directors recommended the payment of the usual dividend of 8s. per share, free of income tax, and after that there would be £1,447 1s. 9d. left to be carried over to the next half-years' account."

ANOTHER VICE-PRESIDENT DEPARTED.

The American Colonization Society has been rich in the character of its eminent Vice-Presidents. Another of this illustrious class has just departed. GEN. JOHN H. COCKE, who died at his residence, Lower Brems, Fluvanna County, Virginia, June 24, in the 86th year of his age, was a man of marked qualities and of striking individuality. Of large wealth, superior education and high social position, he exerted a decided influence upon the several generations through which he lived.

Gen. Cocke fervently desired and labored for the moral and spiritual as well as intellectual elevation of the one hundred and fifty men, women and children for whom he felt his responsibility. He erected a fine brick church on his estate for Christian worship, and a brick school-house, in which he installed a female teacher. He sent some of his servants to Liberia, and afterwards established a plantation in Alabama, where others might work out their freedom, and become prepared, in a transition climate and by appropriate culture, to enjoy it in Africa. He was for many years the senior Vice-President of the American Colonization Society, having been first elected to that position, January 9, 1819.

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LATE FROM LIBERIA.

Letters to the 26th of May state that the trade in palm oil this season is very prosperous. Advices have reached the Republic of large shipments of goods to come into the country in a short time. Sweden and Norway have, in consequence of the kind reception accorded to the war vessel *Gefle*, created a consulate at Monrovia. The Holland Government has pursued a similar course. A letter has been received from the newly appointed Liberian consul in France, and another from a Spanish official seeking a similar appointment.

President Warner returned to Monrovia early in May from a visit of nearly two months to several settlements of the Republic, which was of signal benefit to Sinoe and Maryland counties. At the latter he succeeded in putting a stop to a war which for four years had been going on between the Grahway and Half Cavalla tribes, which had been a great detriment to every interest of the country.

LETTER FROM DR. DANIEL LAING.

The following is from the Physician in charge of the company of 172 "Freedmen" from Lynchburg, Virginia, by the H. P. Russell, from Baltimore, November 3, 1865 :

CARYSBURG, APRIL 22, 1866.

My Dear Sir:—By the last expedition we have lost four men, one boy, one female—in child-birth, (having been injured on board by a fall)—and two children and two infants born here. Among the deaths is that of McNuckles—through needless exposure. He went to the Cape (Monrovia) and returned sick. I took him in charge and cautioned him particularly not to go out of the town for several days, and not without first consulting me. I put him under treatment Thursday, and on Monday he went to his farm and commenced cleaning up and burning, and was brought home in a very weak condition, and died the next Tuesday, April 17. He was a man of a great deal of energy and good sense, and was much respected: and would have been of great service to the country undoubtedly.

The company have selected their lands to the South and Westward of Carysburg, and not on the Carysburg road, preferring that location for the timber and for its being on a large Creek: and hoping when the additional company should arrive to extend in a Southwesterly direction down the Creek towards the Mesurado, and use that river to communicate with the Cape (Monrovia) or in a directly opposite direction connect with the Junk. Should their anticipations of additional re-inforcement be realized, their position will be a valuable one. They appear to be a thrifty set of people, and, in my estimation, the immigration is one of the best we have ever had.

Most truly and gratefully yours,

DANIEL LAING.

LETTER FROM PRESIDENT WARNER.

EXECUTIVE MANSION, MONROVIA, JAN. 29, 1866.

My Dear Sir:—I am strongly of the opinion that the colored population of America should leave that country and emigrate to this in which they will be saved the trouble of contending for "equal rights" with the white man, and will have those rights accorded to them the moment they leave shipboard and step foot upon Liberian soil. Then, after having first possessed themselves of our constitutional qualifications, to that end, they may enjoy and exercise, in its fullest measure, the elective franchise, in voting for any man in the country, if he be a Liberian, for President, Senator, or Representative. May I not say, that, all that is being said to the colored people in America by anti-colonizationists in reference to the people's remaining where they are and insisting that they be regarded in the eye of your law and made equal

with the European American, will eventually prove impracticable and the people's very soul grow sick at the mentioning of the subject?

Many of your able statesmen and zealous philanthropists are enthusiastic in their protestations, (and sincere withal,) against the people's leaving America and forever expatriating themselves from a land in which are the graves of their fathers for generations back, and foregoing the splendors of a country which has had the toil and sweat of their best days and drank the blood of their ancestors of American birth through several life-times.

These are just pictures to present to the mind of the American black man' and such as should have the effect of urging him with genii-like speed to get from the scenery whence they are drawn lest there should be in the future a repetition of them or something worse. But will their protestations serve them when the irresistible command of the great Shaper of all human destinies shall be given,—(and it will be given,)—"Get thee out of" the land of thy bondage "unto a land that I will shew thee?" "The people shall not be reckoned among the nations."

After all, I think that the black man as a race, is destined to be separate and distinct from the other races of men. When therefore, the period of his tutilage in America is finished, which will also usher in the day of God's power, he shall be willing to come to his father land and build up the waste places thereof. And whether that power shall manifest itself in very strong, longing desires produced in the heart of the people to return from their exile to their ancient home, or whether, in consequence of the obstinacy of the people in not yielding to these gentle and pacific influences and persuasions, it will be pressed upon them by a selfishness, and finally, an irresistible determination of their white neighbors to exterminate them out of the land, it will eventually prevail, and then the people will make *haste* to leave the scenes of their tutilage and go whither the Lord has called them.

Truly yours,

D. B. WARNER.

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ITEMS OF INTELLIGENCE.

DEPARTURE FOR LIBERIA.—The barque Thomas Pope sailed from New York at noon on Monday, June 25, for Monrovia, having a large cargo and four passengers. Among the latter are Mr. Perot, American Consul to Gaboon, Mr. Jesse Sharp, an extensive Sugar planter on the St. Paul's river, and Bishop J. W. Roberts, who returns at once to the field of his laborious service. He is brother to President Roberts of Liberia, was born in Virginia, educated in Liberia, where for twenty-nine years he has been a minister of the gospel. He is the successor of Bishop Burns, who was the first African Bishop of the Liberia Methodist Church, and who was ordained in 1858.

A PROMINENT LIBERIAN.—Rev. H. W. Erskine, the Attorney-General of the Republic of Liberia, arrived in the "Gem of the Sea," at Boston, July 7.

ENCOURAGING FROM CAPE PALMAS.—Rev. Thomas Fuller, (colored, Methodist,) writes from Cape Palmas that he is quite encouraged in his work. He writes of a membership of two hundred and fifty in a good spiritual condition, a good day-school, taught by Mr. James A. Tuning, formerly of Monrovia Seminary, and a Sabbath-school, or two in fact, one in Tubmantown and one at Mount Scott, numbering in all, young and old, some three hundred.

DECREASING IN CONNECTICUT.—The annual record of the number of births of colored children in Connecticut shows a decrease. The whole number is but 119 against 133 for the previous year, and 174 in 1863. Year by year the number has been diminishing.

THE ZULUS.—Some of the Wesleyan missionaries among the Zulus report encouragement. One writes, from D'Urban, that they are now seeing what they have looked for in vain, several native young men presenting themselves as candidates for the ministry. Another wrote, from "Faku's Mission," Dec. 22: "The good Lord has blessed our feeble efforts to do good. During the past year, about twenty have been added to the number of our church members, and others have come forward professing to seek salvation. Our chapel, which I supposed would be large enough for some years to come, is now getting too small for our Sabbath congregations."

MURDER OF AN AFRICAN EXPLORER.—At a meeting of the London Royal Geographical Society, Colonel Playfair, the English Consul at Zanzibar, read an account which he had received of the barbarous murder of the African traveller, Baron Charles von der Decken, by the inhabitants of Berdera, on the river Juba. The Baron's steamer was wrecked a few miles above the town, on the 26th of September, and on the 27th he returned in a boat to Berdera, in company with Dr. Link, leaving Lieutenant von Schickh in command of the camp formed near the wreck. On the 1st of October, the camp having been attacked by an armed band of Somali from Berdera, and two Europeans having been killed, Lieutenant von Schickh, with the remainder of the party, abandoned the wreck in a boat on his way to Zanzibar for assistance for the Baron, whom he believed to be in danger at Berdera. In the meantime the Baron's boat was stolen, and after trying in vain with his companion, on the 30th of September, to find his way back to the wreck, he was forced to return to the town on the 1st of October, leaving Dr. Link, and a Zanzibar negro to continue the search. Here treachery was used to remove the Baron's negro attendants and their fire-arms while he was absent at a pretended conference, and on his return a number of men rushed upon him, bound his arms, and led him away to the banks of the river, where he was killed and his body cast into the stream. Dr. Link returned from his visit to the abandoned wreck on the following day, and met with a like fate.

Receipts of the American Colonization Society,

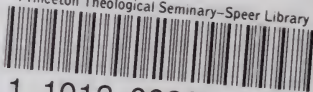
From the 20th of June, to the 20th of July, 1866.

MAINE.			
<i>Rockland</i> —Mrs. MARY T. STARRETT, to const: herself a L. M., by Rev. J. O. Fiske, D.D.	\$32 00	<i>Middletown</i> —Miss C. P. Alsop,	\$5. Cash, 50 cents..... 5 50
NEW HAMPSHIRE.		<i>Bridgeport</i> —N. Wheeler, \$10.	Mrs. A. Bishop, Mrs. C. S. Simons, Mrs. Ellen Porter, George Sterling, ea. \$5. Rev. George Richards, \$2. Cash, \$1..... 33 00
<i>Henniker</i> —A. D. L. F. Connor, \$5. Mary L. N. Connor, \$3. Jonas Wallace \$2, by A. D. L. F. Connor, Esq...	10 00		\$101 00
By Rev. F. Butler, (\$224.)		NEW YORK.	
<i>Lyme</i> —Miss Eunice Franklin, deceased, by Rev. E. Tenney, D.D., \$200. A Friend, \$10. Rev. Dr. Tenney, \$5. D. C. Churchill, \$3. H. M. Clark, Capt. C. Skinner, ea. \$2. S. S. Grant, A. Thurston, ea. \$1.....	224 00	By Rev. Dr. Orcutt, (\$46.89.)	
	234 00	<i>Yonkers</i> —J. M. Morrison, R. W. Bogart, J. C. Bell, Wm. A. Butler, Wm. Faxton, Chas. Lockwood, J. Lawrence, Wm. A. Gibson, ea. \$5. Dr. Kinsley, \$2. N. H. Titus, \$1. Individuals in M. E. Church, \$3.89.....	46 89
VERMONT.		NEW JERSEY.	
By Rev. F. Butler, (\$16.)		<i>Princeton</i> —Coll. in First P. Ch:	45 15
<i>Weathersfield</i> —Mrs. Sylvia Bowen, A Friend, ea. \$3.....	6 00	<i>Hightstown</i> —M. F. Mount, \$3. Joel Jameson, \$1.....	4 00
<i>Windsor</i> —A Friend.....	10 00		49 15
	\$16 00	DISTRICT OF COLUMBIA.	
RHODE ISLAND.		<i>Washington</i> —Miscellaneous...	1846 59
By Rev. J. R. Miller, (\$47.50.)		OHIO.	
<i>Newport</i> —Mrs. T. Thayer, \$15. I. P. Hazard, \$10. Mrs. Caroline King, Miss Ellen Townsend, J. T. Bush, ea. \$5. Rev. Dr. Thayer, \$2. Cash, 50 cents.....	42 50	<i>Cincinnati</i> —First Presb. Ch: by John D. Thorpe, Esq....	19 18
<i>Warren</i> —Mrs. Temperance Carr.....	5 00	KANSAS.	
	47 50	<i>Leavenworth</i> —Rev. S. R. Woodruff.....	1 00
CONNECTICUT.		FOR REPOSITORY.	
By Rev. J. R. Miller, (\$101.00.)		PENNSYLVANIA— <i>Philadelphia</i> ,	Edward S. Morris, \$5. E. L. Wilthaus, to July 1, '66, \$1.50.....
<i>Rockville</i> —A. Bailey, \$10. Hon. Dwight Loomis, C. Winchell, ea. \$5. Cash, \$1.	21 00	<i>Indiana</i> — <i>Waveland</i> —Rev. W. Y. Allen, to Jan. 1, '67.....	1 00
<i>Haddam</i> —Hon. Samuel Arnold, \$5. S. Watrus, \$1.50. Rev. J. Noyes and wife, Mrs. J. Walkley, Mrs. E. Williams, Rev. D. T. Shailer, J. W. Tyler, O. P. Smith, ea. \$1.....	12 50	SOUTH CAROLINA— <i>Charleston</i> ,	
<i>Guilford</i> —Mr. C. Starr, Rev. Mr. B., ea. \$2.....	4 00	James Nelson, Isaac Writing, Robert Johnson, ea. \$1, to Jan. 1, '67, by Mr. Thomas Winthrop.....	3 00
<i>New Britain</i> —F. H. North....	25 00	Repository.....	10 50
		Donations.....	346 73
		Legacy.....	200 00
		Miscellaneous.....	1846 59
		Total.....	\$2403 81

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